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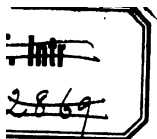
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ST. PETER'S RECOGNITION
OF
ST. PAUL
AS THE
AUTHOR
OF THE
EPISTLE TO THE HEBREWS.

BY THE
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ST. PETER'S RECOGNITION OF ST. PAUL AS THE AUTHOR
OF THE EPISTLE TO THE HEBREWS.

The full proof of this assertion has not yet been reached: the last spark has been already struck from the rock of revealed truth. But light may follow new blows. Researches in Exegesis may still be progressive. The possibility encourages the experiment. We now venture upon a portion of the writings of St. Peter.

St. Peter, at the end of his Second Epistle, writes these memorable and instructive words:

"Account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."—
2 Peter 3. 15, 16.

The original Greek of this remarkable passage demands a translation, which is different in several respects from the common version. Thus:

The long-suffering of our Lord account salvation: even as also [with this accounting] our beloved brother Paul, according to the wisdom given him, writes* to you. As also in all his Epistles, thus speaking in them concerning these subjects, in which Epistles are certain truths very hard to be understood, which they that are unlearned and unstable are wresting, as also they are the other Scriptures, unto their own destruction.

The Epistle to the Hebrews in the New Testament was composed as early as the year 62 of the Christian era.

The Second Epistle of St. Peter was written in the year 65 of the same era.

These dates, therefore, make it possible that the Epistle of St. Paul, to which St. Peter refers, is the veritable Epistle to the Hebrews in our New Testament Canon.

* Winer's Gram. 278; Webster's Gram. 90.

COINCIDENCES BETWEEN ST. PETER AND THE EPISTLE TO THE HEBREWS.

There is a very striking and logical series of COINCIDENCES between St. Peter's Epitome of the Epistle he terms St. Paul's and the New Testament Epistle to the Hebrews, which not only confirms the possibility, but in argument advances this possibility to the highest probability, which is a reasonable certainty.

It is to this ARGUMENTATIVE SERIES that I now invite the scholarly and judicial attention of my readers.

The coincidences we are now to examine are of three kinds, *Historical, Verbal and Topical*.

Of the *Historical* coincidences, there are, as we shall discover, *four* instances. Of the *Verbal*, *three*. Of the *Topical*, there are *eight* examples.

A *Historical Coincidence* is when separate histories unite to establish the truth of any fact.

PECULIARITY OF ST. PETER.

Of all the eight writers of the New Testament Books, St. Peter, in announcing that St. Paul wrote an Epistle to the Israelitish Christians, is *the only one who refers to the written compositions of another New Testament author*.

The fact is not only exclusive, but is valuable, because it discloses the close familiarity of St. Peter, both with St. Paul's Epistle to the Hebrews, and with the Hebrew Christians themselves.

This peculiar and important fact introduces us to other facts of even greater worth.

1. St. Paul, at the time St. Peter wrote his Second Epistle, is *very dear* both to St. Peter and to the Hebrew disciples of Jesus Christ. We perceive this affection in these words of St. Peter, "*Our beloved brother Paul hath written unto you.*" 2 Peter, 3. 15.

This love of St. Peter and of the Hebrew Christians for Saul of Tarsus had not always existed.

(a) From certain language of St. Paul in his Epistle to the Galatians 2. 11-14, it is certain that these two Apostles were at one time alienated in affection from each other.

(b) With regard to the feelings of the Hebrew Christians towards the converted Saul, we have this record.

When he "was come to Jerusalem, and assayed to join himself to the (Hebrew) disciples, they were all afraid of him." Acts 9. 26. Their fears barred out all love.

But now, when St. Peter calls St. Paul "*our beloved brother*," he testifies both to his own and their love for "Paul the aged."

The Hebrew Christians, as well as St. Peter, now love St. Paul, not only for his personal loveliness, but also for the sublime, instructive, incomparable Epistle he has composed for their benefit, and for the benediction of all coming ages.

2. The affection for St. Paul the Hebrew disciples now possess and cherish, removes every obstacle to his writing them an Epistle, and renders its production not merely possible, but most highly probable. His love for them would prompt him to prepare the Epistle. Their love for him would cause them to welcome its appearance with gladness, thankfulness, gratitude and joy.

3. St. Peter himself, as we shall see as we advance in our examination of his words, had not simply *seen* St. Paul's Epistle to the Hebrews, but he had *read the entire Epistle*, had *studied the Epistle most carefully*, had *reduced the varied and intricate contents of the Epistle to a brief, consistent, intelligible, attractive Summary*; an *abiding and ever-living witness to the Pauline authorship of our present Epistle to the Hebrews*.

These open facts relating to St. Peter and his Hebrew readers, commend the invaluable record of his, 2 Peter 3. 15, 16, we have just read, to our special regard, and to our exhaustive research and permanent consideration and guidance.

I. HISTORICAL COINCIDENCES.

Of the four historical coincidences:

1. This is the *first*: NUMEROUS EPISTLES.

"As also in *all* his Epistles."—2 Peter 3. 16.

This short declaration of St. Peter is very comprehensive, and as proof most conclusive in establishing St. Paul as the author of the Epistle to the Hebrews.

St. Peter's declaration ascribes to St. Paul two classes of Epistles:

(a) The Epistle to the Hebrews in our present New Testament, and

(b) Several other Epistles to Christian communities.

You will closely mark St. Peter's exact words :

"As [in St. Paul's Epistle to the Hebrews] also in *all* his Epistles."

(a) There can be no doubt that the Epistle to the Hebrews St. Peter here attributes to St. Paul is the *very* Epistle to the Hebrews now in our New Testament Scriptures.

History, either profane or sacred, knows no other Epistle to the Hebrews. No other can possibly be found. Since we admit the decisions of history, we are compelled by this admission to receive our present Epistle to the Hebrews as the identical Epistle to which St. Peter here refers.

But St. Peter also here attributes our present Epistle to the Hebrews to St. Paul as its author. This is St. Peter's own affirmation. It should determine our belief.

(b) The words St. Peter adds to this affirmation are equally imperative. "Also in *all* his Epistles." "*All* his Epistles" can mean nothing less than his *several* Epistles.

At this point a historical fact impels us to form the same conclusion to which St. Peter has already brought us, namely, St. Paul is the author of the Epistle to the Hebrews. This is the controlling fact. To no Christian of the New Testament, *except St. Paul*, is this declaration, "*all* his Epistles," his *many* Epistles, POSSIBLY APPLICABLE. St. Paul wrote, besides the Epistle to the Hebrews, *twelve* other Epistles. Of no other New Testament person can this be affirmed. Neither Luke, nor Apollos, nor Barnabas, nor Sylvanus wrote even *one* Epistle, much less *many* Epistles. St. John nowhere attaches the name Epistle to any treatise of his. *St. Paul alone*, of all the New Testament characters, wrote *many* Epistles. This sole and exclusive authorship, does, according to the assertion of St. Peter, *many* Epistles, constitute St. Paul the writer of the Epistle to the Hebrews. *No other person can possibly be the writer.* The only seat of authorship is forever occupied by St. Paul. The claims of all others to this seat are *annihilated*. His right to it is *proven*. His supreme occupancy is by lawful acquisition, *immovable*, is *INDOMITABLE*—ST. PAUL

cannot be removed from the high and exclusive position in which St. Peter places him.

2. The *second* historical coincidence between St. Peter's Epistle of the Epistle he calls St. Paul's, and the New Testament Epistle to the Hebrews is **EXTENDED DISCOURSE**.

"As also in all his Epistles, *speaking* in them of these things.'—2 Peter 3. 16.

"*Speaking*," in the Greek, *λαλῶν*.

With regard to this participle we must now add two necessary explanations.

(a) *The meaning* of the verb itself, *λαλέω*, indicates *extended discourse*. This indication we detect in St. Peter's own use of the word, when he thus affirms :

"Holy men of God *spoke* as they were *moved* by the Holy Ghost."—2 Peter 1. 21.

During the inspiration of these "holy men," the *movement* of the Holy Ghost was *continuous*. Their consequent *speaking* and writing must have been *extended discourse*.

(b) *The nature* in the Greek of the participle "*speaking*."

"*Speaking*" belongs to the verb "*wrote*," and because this participle *follows* its verb it is *in its nature modal*, and therefore describes *the manner* of the "*speaking*" and writing, which was in two forms, (aa) by *inspiration*, "according to the wisdom given unto the holy men,"—2 Peter 3. 15, and since the "*speaking*" and writing were by inspiration, (bb) they were *continuous*.

By these processes we discover that by the modal participle "*speaking*" St. Peter assigns to the Epistle of St. Paul to the Hebrews the characterizing peculiarity of *extended discourse*.

This characteristic of *extended treatment* of subjects largely abounds in the Epistle to the Hebrews we now have in the New Testament.

Extended discussion also strikingly characterizes every Epistle in the New Testament which bears the name of St. Paul.

This obvious peculiarity in the New Testament Epistle to the Hebrews, not only proves its strict conformity to the amplifications St. Peter attributes to St. Paul's Epistle, but likewise demonstrates the possession by this

Epistle to the Hebrews of a structural quality, *continuity*, common to all the Epistles of St. Paul, and is, moreover, unerring evidence that *his own pen must have also traced the argumentative sentences occupying the expanded Epistle in our New Testament to the Christian Israelites.*

St. Peter affirms of St. Paul that in writing to the Hebrew Christians, he is "speaking" *extensively*, λαλῶν. The actual writer of our Epistle to the Hebrews declares of himself:

"We have *many things* to say."—Heb. 5. 11.

These marked coincidences of *extensiveness and multiplicity* demonstrate identity of authorship in St. Peter's Epitome of his St. Paul's Epistle and the Epistle to the Hebrews in our New Testament Canon.

3. The *third* historical coincidence; PERVERSION OF SCRIPTURE.

"The unlearned and unstable *wrest* the Scriptures hard to be understood."—2 Peter 3, 16.

"They *wrest*." The Greek verb, στρεβλοῦσιν, here translated "wrest" is in the Bible only in this place, and 2 Samuel 22. 27, where the English version expresses the verb by the word "froward." But Psalm 17. (English Bible 18.) 27, defines the Greek original στρεβλοῦ, of "froward" by a verb, διαστρέφεις, which means *to pervert*.

"*Pervert διαστρέφων*, the right ways of the Lord."—Acts 13. 10.

When, therefore, "the unlearned and unstable *wrest* the Scriptures unto their own destruction," they *pervert* the Scriptures to the production of this fearful and immeasurable loss. They are precisely so represented by στρεβλοῦσιν, in the Epistle St. Peter says St. Paul committed to writing.

Does the same representation of deadly Scripture-perversion exist in the Epistle to the Hebrews of the New Testament? Most undoubtedly. This fact we can now show most plainly and most fully.

We give below a translation required by the Greek of the passage, Heb. 6. 4-8, containing the destructive representation.

"Impossible is it to renew unto repentance persons who were once enlightened, namely, by tasting the free-gift from heaven, and by becoming partakers of the Holy Spirit, and by tasting the good promise of God, namely the miracles of the Christian Age, and yet fall away; because they are crucifying to their own hurt the Son of God, and are putting Him to an open shame. For [to illustrate] land, which drinks in the rain oft coming upon it, and brings forth herbage fit for those on whose account the land is tilled, partakes of the blessing from God; but when bearing thorns and briers, it is worthless and near His curse, whose end is burning."

Both the destructive wresting of the Scriptures St. Peter assigns to his Compendium of the Epistle he attributes to St. Paul as its author, and also the deadly perversion of the Word from God, respecting Melchisedec, Heb. 5. 11, the perversion so graphically and impressively pictured in the portion of the New Testament Hebrews we have just repeated, are, it must be conceded, *substantial identities*.

Both in St. Peter and in the Epistle to the Hebrews, the persons, *because fallen Christians*, are the same, and their conduct is the same, perversion of the truth respecting Christ.

But in this coincidence of persons and conduct, as always elsewhere, identities are demonstrations that *St. Paul wrought out by his own mind and pen our Epistle to the Hebrews*.

The argument for St. Paul as the writer of the Epistle to the Hebrews furnished by the coincidences between St. Peter's language and that of this Epistle respecting the perversions of Scripture is greatly strengthened by two other facts:

1. Nowhere in the New Testament but in St. Peter's Epistle and in the Epistle to the Hebrews is there any *mention whatever of the perversion of Scripture*.

St. Peter mentions this perversion:

2 Epistle 3. 16.—The Epistle to the Hebrews mentions it, 6 5, 6, "tasted the good Word of God" [the *written* Book of Joshua 21. 45; 23. 15, *καλὸν ῥῆμα*], and "*fall away*."

2. With the exception of St. Peter, 2 Epistle 3. 16, St. Paul is the only New Testament writer who, *under*

his own hand, refers to the perversion of *the substance* of the Gospel, as *preached*, but not *written*.

"There be some that would *pervert the Gospel* of Christ, *preached* unto you."—Gal. 1. 7, 8.

In the Epistle to the Hebrews its writer refers to the same perversion "*of the doctrine* of Christ" as *preached*, but not *written*.—Heb. 6. 1.

Only St. Paul, Gal. 1. 7, 8, and the writer of the Epistle to the Hebrews ever make this reference to the *perverted substance* of the Gospel. Since the reference is thus *exclusively the same*, St. Paul and the writer of the Hebrews are the same persons and the same authors.

4. The *fourth* historical coincidence: SELF-DESTRUCTION.

The concluding words of St. Peter's Summary of the Epistle he pronounces St. Paul's announce *the self-destruction* of the ignorant and unstable perverters of God's Revelations concerning the Melchisedec-Priesthood of our Lord Jesus Christ.

"Unto *their own* destruction."—2 Peter 3. 16.

The meaning of this phrase is, Unto their *self-destruction*.

This sense of "their own," is sufficiently established by these two declarations in the New Testament.

(a) "He that speaketh of *himself*, seeketh *his own* glory."—John 7. 18.

Because speaking of *himself* he seeketh his *self-glory*.

(b) "He that standeth steadfast in *his heart* hath power over *his own* will."—1 Cor. 7. 37.

His *heart* being the seat of his steadfastness, his power is over his *self-will*.

The monograph we have in the Third Historical Coincidence, already given from Heb. 6. 4-8, embodies reiterated evidences that the backsliders there exhibited to our view are *self-destroyers*.

1. They "fall away" from Christ by their *own will* and *act*. The Aorist Tense announcing their fall expresses *voluntary and self-controlled* action. The Tense describes the *process* of the action. Παραπεσόντας, the Aorist of *Habitude*. Buttmann, N. T. Gram. p. 201.

2. To their *own hurt*, ἑαυτοῖς, Heb. 6. 6, do they

crucify the Son of God. Their hurt is thus *self-inflicted*.

3. The land which represents these *self-made* apostates, bears thorns and briers *of its own sterility*.

Self-destruction is, for these conclusive reasons, the admonitory truth which characterizes both St. Peter's Compendium and Heb. 6. 4-8, and renders both the Compendium and this appalling passage *identical in their beacon-light histories*.

It is this very warning the Epistle to the Hebrews again emphasizes, and by its emphasized warning once more *identifies itself* with St. Peter's Epitome in its final sentence—

"If we sin *wisfully* after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which *shall devour* [*destroy*] the adversaries."—Heb. 10. 26, 27.

This Fourth Historical Coincidence, proving St. Paul the writer of the Epistle to the Hebrews, is very strongly confirmed by the additional facts we now exhibit—

1. In the New Testament only St. Peter and St. Paul apply the word "destruction" to sinful men.

2. St. Peter uses the word *ἀπώλεια*, "destruction." 2 Epis. 3. 16.

3. St. Paul, in his Epistles bearing his name, uses this word *ἀπώλεια* *five* times. [See Concordance.]

4. The writer of the Epistle to the Hebrews uses the word *ἀπώλεια*, *once*, 10. 39, but he describes *the fact* of destruction *eleven* times, Heb. 2. 2, 3; 3. 11; 4. 3, 11; 6. 6, 8; 8. 9; 10. 26, 27, 29, 31; 12. 25.

St. Paul when addressing *Gentiles* employs the Greek Classic word, *ἀπώλεια*. But when addressing *Jews*, Rom. 2. 3, he avoids *ἀπώλεια*, and uses the term "escape," associated in their minds with flight from the avenger of blood to a city of refuge, Num. 35. 11-28, and from any pursuing enemy.—Ps. 68. 1.

The writer of the Epistle to the Hebrews *repeats this very usage* of St. Paul in his address to the Jews.—Rom. 2. 3.

"If the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we *escape*, if we neg-

lect so great salvation?"—Heb. 2. 2, 3. See 12. 25.

This repetition in Hebrews of the word "escape" in Romans is most instructive.

1. By the repetition St. Paul in Romans *reappears* in the Hebrews, and is, therefore, *its writer*.

2. The use by St. Paul in Romans of *Jewish language* when addressing Jews, fully explains much of the language in the Hebrews, which causes some interpreters to deny that St. Paul is its author. Admit that St. Paul writes in Hebrews *as a Jew*, just as he writes in Romans 2. 3, and the difficulties about the language of the Hebrews largely disappear.

II. THE VERBAL COINCIDENCES

between St. Peter's Epitome of the Epistle he pronounces St. Paul's and the New Testament Epistle to the Hebrews, are *three* in number.

A *verbal coincidence* exists, when in separate passages, the words, though different in form, coincide in their signification.

I. The *first* verbal coincidence : DIFFICULT SUBJECTS.

The *first verbal coincidence* is between *δυσνόητα*, "things hard to be understood," 2 Peter 3. 16, and *δυσερμήνευτος*, a thing hard to be interpreted.—Heb. 5. 11.

The Greek of these two phrases is not found, except in these two places, either in the New Testament or in Bible Greek. This fact restricts *most absolutely the reference of the two phrases solely to St. Paul*.

The Difference Between a Reader and a Writer.

(a) As a *reader*, St. Peter could use only the phrase, *Hard to be understood*. His limitation is proved by the connection of the words "read" and "understand," in the New Testament. "Let him that *readeth*, understand," *ὁ ἀναγινώσκων νοείτω*.—Mark 13. 14.

"Things hard to be understood" *by the reader*. Subjects incapable in themselves of being fully understood *by the reader* is the sense of this phrase of St. Peter, *δυσνόητα*, "Things hard to be understood."

(b) On the other hand, St. Paul, as a *writer*, could employ only the phrase, *δυσερμηνευτος*, *Hard to be interpreted*.

That St. Paul was thus restricted is certain from Bible usage. In the Greek of the Bible, the verb *ερμηνεύω*, we translate *interpret*, occurs only *five* times. In every instance the interpretation is the act of either *the writer*, or *the writers* of the passage. We shall be satisfied that this is the case when we hear the several places.

1. "In the days of Artaxerxes, *wrote* Bishlam, Mithredath and Tabeel unto Artaxerxes, King of Persia. The writing of the letter was *written in the Syrian tongue, and interpreted*, *ερμηνευμένην, in the Syrian tongue*."—Ezra 4. 7.

2. "Rabbi (which is to say, being *interpreted*, *ερμηνευόμενον*, Master)."—John 1. 38.

3. "Cephas, which is, by *interpretation*, *ερμηνεύεται*, a stone."—Verse 42.

4. "Siloam (which is, by *interpretation*, *ερμηνεύεται*, sent)."—9. 7.

5. "Melchisedek, by *interpretation*, *ερμηνευόμενος*, King of righteousness."—Heb. 7. 2.

Subjects hard to be interpreted *by the writer to others* is the meaning of the phrase of St. Paul, *Hard to be interpreted*.—Heb. 5. 11.

The phrases, *Hard to be understood by the reader*, 2 Peter 3. 16, and *Hard to be interpreted by the writer to others*, Heb. 5. 11, are *strictly synonymous*. The difference in these synonyms is not *in the thought, the hardness, δῶς*, which is *precisely the same thing* in each synonym, but the difference is in the opposite and unchangeable positions of *reader and writer*. Apart from these unalterable positions, each phrase indicates the *same object, hardness*, and, consequently, the two terms are *exact synonyms*.

The exclusive appearance of these synonyms in 2 Pet. 3. 16, and Heb. 5. 11, and their identity of signification, point with unerring certainty to St. Paul as the author of the Epistle to the Hebrews.

(c) There is, however, still another demonstration of his sole authorship which is even, if possible, more convincing and conclusive.

St. Peter when using, *as a reader*, the phrase, *Things hard to be understood, himself implies* the existence in St. Paul's Epistle St. Peter epitomizes, of the corresponding phrase, *Things hard to be interpreted to others by the writer*. St. Peter *as the reader implies* St. Paul *as the writer*. This *implied* phrase, *necessarily implied* in St. Peter's phrase, *actually and verbally exists* in the Epistle to the Hebrews of the New Testament. The phrase, *of necessity implied*, is, according to St. Peter's declaration, St. Paul's own phrase. St. Paul's phrase *implied* in St. Peter's phrase, *actually and verbally exists* in our present Epistle to the Hebrews. The *present existing* phrase must have been written, where it now stands, *by St. Paul himself*. *Its present existence in the Epistle proves St. Paul to be the author of our own Epistle to the Hebrews*.

According to St. Peter's language, St. Paul in his Epistle to the Hebrews uses one of the synonyms.

St. Peter with his own eyes saw this very synonym in St. Paul's Epistle to the Hebrews, and which he describes, as reader, by his own necessary verbal. The verbal St. Peter saw is the very verbal now in our Epistle to the Hebrews. The two verbals are *in thought identities*. Identity of thought in verbals, which are different only in appearance, and because St. Peter is reader and St. Paul is writer, and which are *nowhere else* in all Bible Greek, *establishes most firmly identity of person, and of hand, and of authorship*. St. Paul is thus demonstrated to be the author of our present rich possession, the Epistle to the Hebrews.

2. The second verbal coincidence: IGNORANCE.

"The Unlearned."—2 Peter 3. 16.

In the Greek the expression is a relative sentence, *οἱ ἀμαθεῖς*, the persons who are unlearned.

The unlearned are persons who are without full Christian learning. They thus constitute a class of people associated by certain common peculiarities.

The word "unlearned" is only here in Bible Greek. Its meaning is fixed by its derivative verbs, to disciple, *μαθητεύω*, Matt. 28. 19, and to learn, *μανθάνω*, 2 Tim. 3. 7. St. Paul furnishes the precise definition of "Un-

learned," in certain persons, "*ever learning, πάντοτε μαθηάοντα*, and yet never able to come unto *the full knowledge* of the truth."—2 Tim. 3. 7.

This definition of St. Paul decides that the "unlearned" class embraces such Christians as are *ignorant* of the perfect Gospel, as fully revealed, and this *through their own fault*.

We now inspect in the Epistle to the Hebrews the counterpart of St. Peter's "unlearned."

With St. Peter's "unlearned," that is *ignorant through their own fault*, compare the contextual Greek term, which is in the New Testament only twice, and translated in Heb. 5. 11, "dull," and in Heb. 6. 12, "slothful," *νωθροὶ*.

In the Book of Ecclesiasticus 4. 29, our English version translates the Greek word we have just examined, "slack," and in the same Book, 11. 12, "slow, wanting ability."

The *contextual definition* the Epistle to the Hebrews itself gives to this Greek term, so variously translated in the Old and New Testaments, is "unskillful, *ἄπειρος*, in the word of righteousness," Heb. 5. 13; a passage which must have this signification, *ignorant of the Word from God, respecting the Melchisedek righteousness of Jesus Christ*.

We have thus very carefully compared St. Peter's "unlearned" with the corresponding language in the Epistle to the Hebrews. The comparison exhibits and demonstrates the *essential identity* of the language in the two Epistles. The identity of the language proves the identity of authorship. *Another demonstration is thus established from verbal coincidence that St. Paul wrote the New Testament Epistle to the Hebrews.*

With regard to this explanation which the Epistle to the Hebrews gives of St. Peter's word "unlearned," this fact must here be recorded. It is the *only* explanation which the New Testament itself can possibly furnish. Since, then, the explanation in Hebrews is the *only* explanation, it is the *true* explanation.

3. The *third* verbal coincidence : INSTABILITY.

" Unstable."—2 Peter 3. 16.

In the New Testament, this word, ἀσθηρίκτοι, is only here and 2 Peter 2. 14, "*unstable* souls." The word is a Greek verbal signifying incapable of being *stayed*, and is kindred, in opposite meaning, with "strong," στερεά, Heb. 5. 12, 14.

The *exact counterpart* of St. Peter's "unstable" thus repeatedly appears in the New Testament Epistle to the Hebrews.

The instability described by St. Peter's "unstable" is *necessarily implied* in the sharp contrast drawn to it by the opposite word "strong," στερεά, Heb. 5. 12, 14. "Strong" is in these two places a *contrasted repetition* of St. Peter's "unstable," and is, therefore, its *veritable identification*.

Both "unlearned" and "unstable" of St. Peter's Epitome of St. Paul's Epistle to the Hebrews are in *strict contrast repeated and identified* by this passage immediately following the word, "strong," Heb. 5. 12, 14, namely, "They that are of full age, who by reason of *use* have their senses *exercised to discern* both good and evil."—Heb. 5. 14.

On the contrary, the "unlearned and unstable" *do not use* their minds, that they may learn to "discern between" revealed "truth" and human "error." This neglect of theirs is the true cause of the "destruction" St. Peter describes, 2 Peter 3. 16, and against which the Epistle to the Hebrews in the context of Heb. 5. 12 and 14, repeatedly and most solemnly warns all Christian people.—Heb. 6. 4-8.

In this obvious verbal coincidence between the "instability" described by St. Peter, and the want of stability conspicuous in the Hebrew Christians, portrayed in the New Testament Epistle to the Hebrews, there is the same demonstration as in the preceding verbal coincidences. Coincidence becomes identity. Identity is proof that *St. Paul is the author of our present Epistle to the Hebrew Christians*.

To this coincidence between St. Peter and the Epistle to the Hebrews this fact must now be added. If Heb. 5. 12-14 does not explain the instability St. Peter as-

signs to persons mentioned in the Epistle to the Hebrews, then the New Testament with all its contents cannot explain this instability. Consequently, Heb. 5. 12-14 contains the *only* explanation. Because the *only* explanation, it is the *right* explanation.

III. THE TOPICAL COINCIDENCES.

The topical coincidences between St. Peter's Epitome of his St. Paul's Epistle to the dispersed Christian Israelites and the New Testament Epistle to the Hebrews are in number not less than *eight*.

A topical coincidence occurs when, in different treatises, the same subject is discussed.

I. THE FIRST TOPICAL COINCIDENCE : REVELATIONS FROM GOD.

"Our beloved brother Paul, *according to the wisdom given unto him*, hath written unto you."—2 Peter 3. 15.

From the following language of St. Paul, "We speak the wisdom of God, the hidden wisdom God hath revealed unto us by His Spirit," 1 Cor. 2. 7, 10, we perceive that "the wisdom given" unto St. Paul of which St. Peter here speaks, was given *by God*, and was, consequently, *a revelation from God* to St. Paul.

Greek scholars will here also mark the *peculiar position* of the pronoun translated "unto him." The position is *attributive*, and therefore *emphatic* with this sense, "unto him given" *specially and exclusively*. Prof. Hadley, in his Greek Grammar,* thus defines, "The attributive stands in the closest relation to its subject, forming with it *one complex idea*, like the parts of a compound word."

The *attributive* position, "unto him," thus declares by St. Peter, that God gave St. Paul *unusual*, even *extraordinary* revelations.

In this way, St. Peter, at the outset of his topical coincidences, teaches us, that St. Paul received from God revelations of His wisdom, not only before "hidden" and unknown to the world, but also *extraordinary*, both in number and in degree of illumination and disclosure.

* p. 201.

The Counterpart of this Part of, St. Peter's Summary is in the Epistle, itself, to the Hebrews, of the New Testament.

The author of our Epistle to the Hebrews claims for himself the same inspired gifts and unusual revelations. The claim is in Heb. 5. 11, the Greek of which must be thus translated. Concerning whom (Melchisedek) we have the very important word from God, and yet in interpretation hard to express.

Our common version translates the passage in this way, "of whom (Melchisedek) we have many things to say and hard to be uttered." But our own translation we hope now fully to justify, even to every English hearer.

1. The Greek adjective, which the common version translates "many," is in the singular number, and occurs only twice more in the Heb. 10. 32, where our English version has "great," and 12. 9, where the English version has "much." But a thing which is "great" and is in its greatness "much," must in its meaning be *important*, the translation we give the Greek adjective—("Of great consequence." Lid. and Scott. *sub* πολὺς).

The thing in the Greek which is thus *important* is in English *the word* or the message. Since the adjective we translate *important* stands in Greek *before* the noun *word* or message, the adjective thus becomes *emphatic*, and we are therefore obliged to translate it *very important*.

That the word or the message is *from God*, is most certain.

1. From its *close connection*, first with *the oracles from God*, Heb. 5. 12, and then, with *the word respecting* the (Melchisedek) righteousness, verse 13, which righteousness is the creation of God.

By these methods, *the immediate context* decides that the word, Heb. 5. 11, is the word, the message, *from God*, and completely warrants this translation of the clause, Concerning Melchisedek we have a very important word from God.

2. *The actual usage* of the term *word* in the Epistle to the Hebrews proves that the word, Heb. 5. 11, *originates from God*.

This actual usage of the term *word* is in the Epistle to the Hebrews, *in two forms*.

(a) In the first form, the term *word* is directly connected with the term God, as the author of the word. We now give the instances :

"The word of God is quick and powerful."—Heb.

4. 12.

"They have spoken unto you the word of God."—

13. 7.

(b) In the second form the term God, as the author, although not expressed, is beyond doubt *implied*.

We also repeat the six instances of the second form :

1. "By the Son, that is, by the Son of God."—Heb.

2. 2.

2. "The word preached," that is, the word of God preached.—4. 2.

3. "With Whom we have" the reckoning from God.—Verse 13.

4. "The doctrine," word, "of Christ," from Christ Who "is God."—John 1. 1 ; Heb. 6. 1.

5. "The word of the oath," 7. 28, that is, the word from the oath of God.

6. "The word should not be spoken," the word from God.—12. 19.

Thus, in *eight* of the *nine* places where the term word is *connected*, either expressly or by undeniable implication, *with God*, does the phrase have this meaning, *the word from God*.

But these *eight* places impart their meaning to the *ninth* place, which is no other than Heb. 5. 11. For this reason, the word, Heb. 5. 11, is by usage, as well as by the immediate context, proven to signify *the word from God*.

But, the word *from God* is *the Revelation from God*.

Now, the author of the Epistle to the Hebrews positively asserts that he has this *very revealed possession*. *We have the very important Revelation from God*.

This Revelation is more fully treated, chs. 7, 10, 18, of the same Epistle.

This positive assertion accords most definitely with the assertion we have already heard from the mouth of St. Peter respecting St. Paul, *God gave St Paul extraordinary Revelations*.

Mark the close resemblance existing between the language of St. Peter and the language of the writer of the Epistle to the Hebrews.

This close resemblance is twofold. Each claims a *Revelation from God*. Each pronounces the Revelation *unusual and extraordinary*.

This striking coincidence between the twofold expressions of St. Peter's St. Paul and of the author of the Epistle to the Hebrews certainly indicates that the author of the Epistle to the Hebrews must be St. Paul himself.

We have already heard St. Paul recounting "the hidden wisdom God revealed" to him.—1 Cor. 2. 7, 10. The Books of the New Testament were composed by only *eight* writers. With the exception of St. John and St. Paul, no one of the eight New Testament writers ascribes to himself the reception of Divine Revelations. The idiocratic writings of St. John in the New Testament exclude him from the authorship of the Epistle to the Hebrews. St. Paul remains the only recipient of Revelations from God who can appropriate to himself the composition of this unique Epistle, filled with new Revelations from God.

2. THE SECOND TOPICAL COINCIDENCE : JESUS CHRIST THE OBJECT OF THE REVELATIONS.

"The long-suffering of *our Lord*."—2 Peter 3. 15.

Here especially note the expression, "Our Lord." By "our Lord," St. Peter designates no other Lord than *Jesus Christ*. This is most certain from these passages in St. Peter's Second Epistle :

"The knowledge of *our Lord Jesus Christ*."—1. 8.

"The kingdom of *our Lord Jesus Christ*."—verse 11.

"*Our Lord Jesus Christ* hath shewed me."—verse 14.

"The coming of *our Lord Jesus Christ*."—verse 16.

"The knowledge of *our Lord Jesus Christ*."—3. 18.

Accordingly, when St. Peter affirms St. Paul had extraordinary wisdom given him by God, St. Peter has for his *great subject* of discourse the person, character and actions of "our Lord Jesus Christ."

According to the affirmation of St. Peter, then, the revelations which St. Paul received from God, and con-

cerning which he wrote to the Israelitish Christians, were *Divine revelations relating to our Lord Jesus Christ*. St. Peter thus most solemnly testifies, that the Epistle of St. Paul to the Christian Israelites contained revelations from God respecting *Jesus Christ*. *These revelations constituted a striking characteristic of this Epistle St. Peter summarizes.*

In case, then, our present Epistle to the Hebrews contains *revelations concerning our Lord Jesus Christ*, it will, in this important particular, most closely resemble St. Paul's Epistle which St. Peter characterizes; and this intimate resemblance will itself constitute *an invincible proof that the two Epistles are one and the same production.*

Does, then, the New Testament Epistle to the Hebrews contain obvious revelations respecting "our Lord Jesus Christ?"

To this imperative question, there can be but this answer:

No other book of the New Testament enfolds such wonderful revelations respecting our Lord, as the revelations respecting Jesus Christ recorded on the glowing pages of this Epistle.

So peculiar and so essential to the Gospel are these multiplied revelations in the Epistle to the Hebrews and respecting Christ, that had they not been in this Epistle given by God, very many portions of the other New Testament books would to-day be to us all inaccessibly sealed and utterly unintelligible.

1. The Epistle to the Hebrews contains wonderful revelations respecting *the Messianic portions of the Old Testament.*

These Messianic revelations in the Epistle to the Hebrews are twofold.

(a) They disclose in certain Psalms and other writings of the Old Testament, a *Messianic character*, which without these revelations embodied in the Epistle to the Hebrews, we could not at all perceive.

The Psalms thus invested with a Messianic character by the Epistle to the Hebrews are the 45th, by Heb. 1. 8; the 102d, verse 25, etc., by Heb. 1. 10; and the 40th, by Heb. 10. 5.

Other writings of the Old Testament invested by the

Epistle to the Hebrews with a Messianic character are Isa. 8. 17, 18, by Hebrews 2. 13; 62. 4, by Hebrews 1. 6 and 11, *δικουμένην*, the Christian Church.

To these revelations in the Epistle to the Hebrews are we then indebted for our knowledge of the Messianic character of at least *three most valuable Psalms and of a series of prophecies* in the Book of Isaiah.

(b) Certain Psalms and other writings of the Old Testament, known previously to be Messianic, the revelations in the Epistle to the Hebrews clothe with amplified and attractive descriptions, and thus impart to these freshly illuminated portions new meanings and increased power of instruction and loveliness.

Examples of this kind of clearer and more winning revelations in the Epistle to the Hebrews are its quotations in Heb. 1. 5, of 2 Sam. 7. 14; in Heb. 2. 6, etc., of Psalm 8; in Heb. 2. 12, of Psalm 22; and in the enlarged developments respecting the priesthood of Melchisedek, Heb. 5. 6, 10; 6. 20; 7. 1-21, of Psalm 110, for ages only a pale moon, but now a bright sun flashing with blazing rays.

Thus the revelations of the Epistle to the Hebrews array with new light, with new attractiveness, with new power *the principal Messianic prophecy of King David, and also three of the great Messianic Psalms.*

We need not wonder that the new and invaluable revelations of the Epistle to the Hebrews attracted to it the special attention and graphic record of St. Peter.

We ourselves are at this time forcibly drawn to this Epistle for another reason. We see in its Messianic revelations such identifying resemblances to the Epitomized Epistle St. Peter calls the Epistle of St. Paul, that we are unable to restrain this conviction:

The Epistle which thus identifies itself with the Epistle St. Peter pronounces St. Paul's, is itself the demonstrated creation of St. Paul himself.

3. THE THIRD TOPICAL COINCIDENCE: THE ABUNDANCE OF THE REVELATIONS.

Our beloved brother Paul, according to the wisdom given *especially to him* wrote unto you.—2 Peter 3. 15.

The pronominal phrase, *unto him*, here has, in the Greek, the *attributive* position, because standing be-

tween the article, the, and its participial adjective, given. *To him* is consequently, in Greek, *emphatic*. The emphasis makes St Paul, represented by *to him*, the large recipient of Divine revelations. By placing, therefore, *to him* in the *attributive and emphatic* position, St. Peter assigns to St. Paul the reception of *superabundant* revelations from God.

Superabundant revelations pervade the Epistle to the Hebrews in the New Testament. *No Epistle of St. Paul, bearing his name, contains such numerous Messianic revelations as appear in the Epistle to the Hebrews.*

Indeed, if we read correctly, we find in St. Paul's acknowledged Epistles no Messianic explanations whatever, save these *three*: one in I Cor. 15. 27, one in Gal. 3. 16, and one in Eph. 4. 8.

These facts respecting the superabundant revelations in the Epistle to the Hebrews, and respecting the fewness of Messianic references in St. Paul's Epistles, so named, impart both *new meaning* and *new evidential force* to St. Peter's declaration concerning his fellow Apostle, "Our beloved brother Paul, according to the wisdom given abundantly unto him," by means of unparalleled revelations respecting our Lord Jesus Christ, "hath written unto you" Christian Israelites.

Additional Revelations in the Epistle to the Hebrews.

But *Messianic* revelations are by no means all the new revelations respecting our Lord there are in the Epistle to the Hebrews.

Nowhere are there, in the Epistles acknowledged to be St. Paul's, such clear and full revelations as abound in the Epistle to the Hebrews, respecting the

- (a) *Divine nature* of our Lord; His
- (b) *Infinite superiority* to angels; His
- (c) *Full humanity*; His
- (d) *Divine pre-eminence over Moses and the Levitical priests*; and, above all, respecting our Lord's
- (e) *Propitiatory sacrifice and personal offering and oblation*; His
- (f) *Present life*; His
- (g) *Ever-living sacerdotal intercession.*

What facts are thus far demonstrated, establishing the identity between St. Peter's St. Paul's Epitomized Epistle and the New Testament Epistle to the Hebrews?

These are the great and conclusive facts :

(a) According to St. Peter, St. Paul's Epistle to the Israelitish Christians contained *superabundant* revelations from God concerning our Lord Jesus Christ.

(b) Our present Epistle to the Hebrews actually contains revelations concerning Christ in such numbers as do not occur in any other book of the New Testament.

We put these two facts together—what do they prove ? They prove the *identity* of the two Epistles in all the revelations which relate to our Lord. These revelations occupy *very large portions* of the New Testament Epistle to the Hebrews. In very large portions of their contents, then, the two Epistles are thus *proved to be one and the same Epistle*, and, therefore, *the sole composition of the same author, St. Paul himself*.

4. THE FOURTH TOPICAL COINCIDENCE : THE LONG-SUFFERING OF OUR LORD.

"*The long-suffering of our Lord* is salvation."—2 Peter 3. 15.

In the Greek expression, the phrase, "our Lord," is, because standing between the article, the, and its noun, long-suffering, the *attributive* position.

The attributive, "our Lord," is an *intensification*, and thus describes our Lord's long-suffering as *peculiar and exclusive*. This peculiar and exclusive character of our Lord's long-suffering, St. Paul expresses in this precious declaration, "*The love of Christ passeth knowledge*."—Eph. 3. 19.

The exact counterpart of this characteristic long-suffering of our Lord Jesus Christ we find pervading everywhere the Epistle to the Hebrews of the New Testament.

The *exact counterpart* is this account of the great design of our Lord's miraculous Incarnation : "In all things it behoved Jesus to be made a partaker of flesh and blood, like unto His brethren, that He might be a *merciful and faithful High Priest* in things pertaining to God, *to make, through death, reconciliation for the sins of the people*."—Heb. 2. 14, 17.

Of our Lord's long-suffering there can possibly be no

stronger and no more impressive and affecting evidence than His Incarnation and Death for our sins.

St. Peter, as we have seen, *intensifies* by the attributive, "our Lord," the long-suffering of the Incarnate and dying Christ.

The fact must not surprise us: The author of our Epistle to the Hebrews has in chapter 2, 14th and 17th verses, *the very same intensification*. He not only, like St. Peter, recounts the "mercy" (identical in general meaning with "long-suffering") of Jesus, but, like St. Peter, he *intensifies* this mercy.

The proof of this intensification we now give:

(a) The English word "merciful," Heb. 2. 17, translates the Greek adjective, ἐλεήμων, derived from the Greek verb, ἐλεέω, to show mercy. But Donaldson, in his Greek Grammar (p. 323), thus defines this adjective: "Adjectives of this ending—μων—make the action of the verb *the prominent attribute of the person*."

But what is "*the prominence of the personal attribute*?" It can be nothing else than *intensification* of the personal action of the verb, *to show mercy*.

(b) We discover, in still another portion of the Epistle to the Hebrews, the same *intensified* counterpart to St. Peter's expression, "the long-suffering of our Lord." This additional intensified counterpart, like the first, is, in the Epistle to the Hebrews, connected with the *High Priesthood* of Christ.

"Seeing, then, that we have a *great High Priest*, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." Only here is our Lord called "*Great High Priest*," great in the sense of *greatest*. He is the greatest and the most efficient of all other High Priests. Thus intensified is He in His *person and office* by the writer of the Hebrews.

(c) Christ is also, by this writer, intensified in His *work He does for us*, prompted by His tender sympathy. "*For we have not a High Priest which cannot be touched with the feeling of our infirmities*." An *intensified* form of saying, *We actually have and possess the greatest and most efficient High Priest, who is really and always touched with a sympathizing feeling with our infirmities*. "But was in all points tempted like as we are, yet with-

out sin." Since without sin, when tempted Himself, He can keep us from sin, when we are tempted. "Let us, therefore, come boldly unto the throne of *grace*, that we may obtain *mercy*, and find *grace* to *help* in time of need."—Heb. 4. 14–16.

In this sympathetic work, the supreme High Priesthood of Christ is, therefore, a twofold *intensification*. "Mercy" is intensified by "grace," and advances onward to it. "Grace" is intensified by "help," and thus reaches this full consummation of succor and deliverance.

(d) Indeed we have, in the Epistle to the Hebrews, the mercy of our Lord Jesus Christ proclaimed by a *perpetual intensification*. His mercy is magnified, not merely a few times, but so repeatedly that we hear again in effect this oft-reiterated refrain of Psalm 136, "His mercy *endureth forever*."

Our Lord's mercy in His Incarnation, His mercy in His Teaching, His mercy in His Miracles, His mercy in His Death and Sacrifice, His mercy in His Resurrection, His mercy in His present Life, the source of our new spiritual life, His mercy in His unceasing Intercession in heaven for us, these are the prominent truths pervading almost the entire Epistle to the Hebrews. All the other truths of the Epistle centre around these characteristic verities of the Gospel. To these truths all the other verities of the Epistle contribute their life and power. But the mercy of Christ, which fills the Epistle to the Hebrews, is identical with "the long-suffering of our Lord" Christ, which St. Peter attributes to the descriptive pen of the Apostle St. Paul. *Identity of work discloses and establishes identity of authorship*. ST. PAUL WROTE THE EPISTLE TO THE HEBREWS.

5. THE FIFTH TOPICAL COINCIDENCE: THE SALVATION IN ST. PETER'S EPITOME, AND IN THE EPISTLE TO THE HEBREWS.

"The long-suffering of our Lord is *salvation*."—2 Peter 3. 15.

To the term "salvation," St. Peter, 1 Epistle 1. 9, adds this definition: "The salvation of *your souls*; salvation from the judgment and condemnation of God. Judgment must begin at the House of God." If the

righteous scarcely be saved, where shall the ungodly and sinner appear?"—1 Peter 4. 17, 18. Both "the long-suffering and the salvation of our Lord" St. Peter *emphasizes*, by placing them *before* the verb "account," which governs these expressions. This fact is not to be overlooked. The fact renders the resemblance between the two Epistles we are now comparing, the Epistle St. Peter attributes to St. Paul, and the New Testament Epistle to the Hebrews, the more complete. When emphasized and intensified the long-suffering and salvation of St. Peter accord more fully with these graces as portrayed by the Epistle to the Hebrews.

The exact counterpart to this "salvation" thus defined and emphasized by St. Peter is most amply furnished by the author of our Epistle to the Hebrews.

Of the *mercy* portrayed in the Epistle to the Hebrews our Lord is the sole *Author and Giver*. So the *salvation* by St. Peter attributed to Him in this Epistle is His own *creation and gift*.

Of these assertions the following passages in the Epistle are undoubted proofs: "Being made perfect, he became *the AUTHOR of eternal salvation* unto all them that obey him, called of God *a high priest*, after the order of Melchisedek."—Hebrews 5. 9, 10. "This Jesus, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to *save them to the uttermost*" (*salvation intensified*) "that come unto God by Him, seeing He *ever liveth*" (*as glorified High Priest*) "*to make intercession for them*," Heb. 7. 24, 25. Unlike all other intercessions, the intercession of our enthroned High Priest, Christ Jesus, *knows no cessation*.

Between Heb. 2, 14, where our Lord Incarnate is first introduced as *merciful* High Priest, and Heb. 7. 24, 25, where as High Priest in glory, He is on His throne in heaven, and is there ever dispensing *mercy, grace, and help*, and is ever *saving to the uttermost*, there intervene in the Epistle to the Hebrews not less than *six* chapters, *one half of the whole Epistle*, all of which are occupied with this most attractive subject to us ruined and helpless sinners, the *forbearance and long-suffering of our precious Saviour*. These absorbing truths underlie and penetrate all the references to Scripture, all the argu-

ments, all the fervent expostulations, in this extended space.

Most accurately does St. Peter analyze this portion of St. Paul's Epistle to the Israelitish Christians. St. Peter's accurate model, which he pronounces St. Paul's, proves that *the original Epistle after which he models, is literally and fully the work of St. Paul.*

6. THE SIXTH TOPICAL COINCIDENCE: THE GREATNESS OF THE SUBJECTS.

The *greatness* of the subjects treated St. Peter indicates by the pronominal Greek word, *τινα*, connected with "things hard to be understood," 2 Peter 3. 16, which pronoun the common version translates "some." But Greek usage clothes the word *τινα* here with the sense of *great*.

The Greek authorities must now be quoted for this usage.

(a) "With adjectives *τις* takes a restrictive sense, *particularly* great. Example, *τις θαρσαλέως καὶ ἀναιδής*, *very* bold and impudent."—Lid. & Scott, Lex., p. 1557.

(b) "The indefinite pronoun, *τις*, is joined to adjectives of quality or quantity, for rhetorical emphasis, as *φοβερά τις ἐκδίκησις*, Heb. 10. 27, a *very* terrible punishment."—Winer. Gram., p. 170.

(c) "The indefinite pronoun, *τις*, in the pregnant sense, something *great*."—Buttmann, Gram., p. 114.

These Greek authorities consequently require *δυσνόητά τινα*, 2 Peter 3. 16, to be translated, not "*some* things hard to be understood," English version, but things *very* hard to be understood. The pronoun *τινα*, expresses and magnifies the greatness of the difficulty in understanding the subjects to which St. Peter refers

You will not fail to notice that in the expression *φοβερά τις*, a *very* terrible, Heb. 10. 27, the pronoun *follows* the adjective. In the expression *δυσνόητά τινα*, 2 Peter 3. 16, the pronoun *also follows* the adjective. Neither these facts nor the consequence which follows can we disregard. Since *τις following φοβερά*, means *very*, means *great*, *τινα following δυσνόητά*, has likewise the same meanings, *very, great*.

Thus, with St. Peter, *δυσνόητά τινα*, denotes subjects which in their nature are *very*, even *greatly* difficult.

The Epistle to the Hebrews, when treating of subjects hard to be explained, *δυσερμήνευτος*, Heb. 5. 11, adds to this, the verbal and exegetic infinitive, *λέγειν*, which comprehends and expresses *all the greatness* embodied in the difficult subjects of which St. Peter is speaking

ὁ λόγος καὶ δυσερμήνευτος λέγειν, the word even hard to be interpreted, was to *explain more fully*.*

But explanation involves difficulties, and *full* explanation involves *great* difficulties.

Thus, the *great* difficulties of Heb. 5. 11, are but exact repetitions of the *great* difficulties said by St. Peter to exist in the Epistle St. Paul wrote to the Hebrew Christians. *The greatness* predicated of the same subjects, difficulties, *is itself the same* both in St. Peter's St. Paul's Epistle to the Hebrews and in the New Testament Epistle to the Hebrew Christians. But *sameness is identity, and identity of writing creates identity of authorship, even the authorship of St. Paul in our Epistle to the Hebrews*.

7. THE SEVENTH TOPICAL COINCIDENCE: RECIPROCAL ADAPTATION.

St. Peter's Epitome of the Epistle he calls the work of St. Paul, and certain portions of the Epistle to the Hebrews in the New Testament are *reciprocally adapted to each other*. This Epitome and these portions fit each other, as the tenon fits the mortise, as the sword fits its sheath. The comprehensiveness of the Epitome corresponds in exact extent with the largest subject in our Epistle to the Hebrews, *the Highpriesthood of the Incarnate Son of God*. The Highpriesthood of God's Incarnate Son embraces not less than *nine chapters* of this discursive Epistle. This wide theme St. Peter's summary grasps completely. No more perfect analysis of these nine diversified chapters can possibly be made than the exhaustive analysis by St. Peter; including in its necessary compass (*a*) the Incarnation of our Lord Jesus Christ, His (*b*) Melchisedek-Priesthood, His (*c*) present long suffering, His (*d*) present salvation, both in this world, and in the life beyond the grave.

* Lid. & Scott, p. 880, v. 10; Winer. p. 319; Buttmann, p. 259.

The finished correspondence between St. Peter's analysis and the Epistle to the Hebrews cannot be the result of accident. Chance has here no place. Chance is impersonal, without thought, without arrangement, without purpose. *A living man* created this complicated correspondence. No man can analyze the Epistle to the Hebrews, as St. Peter analyzes it, unless the Epistle was in his hands, unless he read it, unless he studied its contents, and arranged its parts in a consistent summary. The *living analyzer* is St. Peter. The Epistle he analyzes is the Epistle to the Hebrews we now possess. The author of this identical Epistle is, *St. Peter assures us*, no other writer than *St. Paul himself*.

8. THE EIGHTH TOPICAL COINCIDENCE: UNIQUE RECIPROCITY.

There are expressions in St. Peter's Epitome of the Epistle to the Hebrews he attributes to St. Paul, which *cannot be identified with similar expressions in the Epistles bearing the name of St. Paul*. NOWHERE IN SUCH EPISTLES DOES ST. PAUL EVER SPEAK OF THE SCRIPTURES AS EITHER HARD TO BE UNDERSTOOD, OR HARD TO BE INTERPRETED.

This fact of St. Paul's absolute silence respecting the obscurity of Scripture demands the last and highest place in our present argument.

(a) The fact of St. Paul's silence cannot be removed from the New Testament records.

(b) The fact of his silence is an irreparable annihilation of the prevalent theory, that St. Peter's Epitome, 2 Peter 3. 15, 16, can be identified with St. Paul's acknowledged Epistles. So long as this indestructible fact remains, and it will stay forever, this assumed identification is an impossibility. *The only identification possible is the identification of St. Peter's Epitome with our Epistle to the Hebrews*. THIS ACCOMPLISHED IDENTIFICATION PROVES ST. PAUL THE AUTHOR OF THE EPISTLE.

THE COINCIDENCES AS PROOFS.

As *proofs* of the Pauline authorship of the Epistle to the Hebrews, the COINCIDENCES between St. Peter's

Epitome and the Epistle itself, are in two forms, *separate and combined*.

1. As a *separate instance*, each coincidence must be estimated *according to its own independent power of proof*. If the coincidences differ in their ability, the diminished strength of any one coincidence does not in the slightest degree lessen the force of any other. Each is strong in exact proportion to its own strength, and is to be measured and used in precise accordance with this standard.

In their individual capability of proof, the several coincidences now before us are like the stately trees of the forest. Each stands and holds its roots and place in its own separate might. If one tree falls, the rest of the towering sovereigns remain untouched, unharmed, upright and steadfast.

2. When *combined*, the *coincidences* we have now established, are, as proofs of the Pauline origin of the Epistle to the Hebrews, strong in two demonstrable peculiarities.

(a) *The numbers of the coincidences.*

In the writers of the New Testament *individuality of character* is so universal that between any two writers coincidences in style and expression are of very rare occurrence.

In the four Gospels *the life of Christ* is the common subject. We might suppose that the four Evangelists, in treating the same theme would employ the same phraseology. But instead of a vocabulary adopted by the rest, each Evangelist has, to a large extent, his own words and terms and modes of expression.

This fact is very obvious when we read the original Greek of the Gospels in a systematized harmony.

The writers of the Epistles of the New Testament are *five* in number. With them all *the Gospel of Christ* is the uniting bond of interest. Yet not one of the five constructs his treatise like the others. Coincidences are wanting in the Evangelists and Epistlers, because all think and write in different manners.

Whenever, then, coincidences occur in the New Testament, they are not only unusual, but they imply *the same brain and the same pen*.

Every new appearance of a coincidence between two

writings implies the reappearance of the same author, and provides additional and multiplying proofs of his personal identity in the compositions.

The great difficulty of procuring numerous coincidences between the New Testament writers causes increasing coincidences to impart proportional weight to their evidence.

(b) The *evidential strength* of numerous coincidences.

The vastness of the proof created by the numerous coincidences we have found for the Pauline authorship of the Epistle to the Hebrews is like the vastness of the proof for the resurrection of Jesus of Nazareth from death, enumerated by St. Paul, when he thus affirms: "Christ was seen by Cephas," is proved to be alive by *one* witness. "Then of the twelve." Christ is next seen alive by *twelve* witnesses. "After that He was seen of above *five hundred* brethren at once." Finally, Christ is seen alive by *five hundred* Christian witnesses, *all at one time*.

In civil courts only two witnesses are required to establish a fact. Both with regard to the Pauline origin of the Epistle to the Hebrews and to the present life of our Lord, the evidences, because so numerous, are therefore more than sufficient. In each instance, the proofs are most conclusive, even irresistible. The five hundred Christian brethren testify, *each at the same time*, to the Resurrection of Jesus Christ. In like manner, the fifteen coincidences we now present testify, *each at the same instant*, to the important fact that St. Paul is the author of the Epistle to the Hebrews.

These FIFTEEN COINCIDENCES constitute the kind of evidence logicians call *cumulative*. In a wall of stone, each additional block increases not only the height, but also *the strength* of the pile. In the cumulative evidence our fifteen coincidences create, each added form increases the strength and force of the proof.

The accumulation of coincidences is King Solomon's process of stout rope-making more than repeated. "A *threefold* cord is not quickly broken," Eccl. 4. 12. Much less can a solid cable of fifteen steel twists wound together be severed.

Our *fifteen coincidences* between St. Peter's compendium and our Epistle to the Hebrews are by no means,

then fancies. They are not conjectures. They are not suppositions. They are not assumptions. They are not literary novelties. They are not interpretative experiments. The *coincidences* are all *recorded facts*, called into being by St. Peter and the author of the Epistle to the Hebrews. *St. Peter positively affirms that the author of the Epistle he himself epitomizes is St. Paul.*

The New Testament Epistle to the Hebrews, *the exact counterpart* of this compendium of St. Peter, is also the work of St. Paul. As St. Paul is the author of Heb. 5. 11-14, and 6. 4-8, ST. PAUL IS THE AUTHOR OF THE ENTIRE EPISTLE.

So closely and minutely do Heb. 5. 11-14, and 6. 4-8 coincide with 2 Pet. 3. 15, 16, that the coincidences both in words and subjects are *demonstrated identities*. Because they are identities, St. Peter, 2 Pet. 3. 15, 16, not only *refers to the Epistle to the Hebrews of the New Testament*, but likewise *DECLARES ST. PAUL HIMSELF TO BE ITS WRITER*. THUS ST. PETER HIMSELF IN HIS SECOND EPISTLE, 3. 15, 16, BOTH RECOGNIZES AND DEMONSTRATES ST. PAUL TO BE THE AUTHOR OF THE EPISTLE TO THE HEBREWS.

This recognition and this demonstration by St. Peter forbid the removal from the New Testament of this title, "The Epistle of Paul the Apostle to the Hebrews," and from "The form of solemnization of matrimony" of this declaration, "Holy matrimony is commended of St. Paul to be honorable among all men" (Heb. 13. 4), and from "The order for the visitation of the sick," of this exhortation, "St. Paul saith in the twelfth chapter to the Hebrews, Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth."

Ne timeas, Paule, magister militia fueris coram Me omni tempore. Acts 27. 24; 2 Kings 19. 13.

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St. Paul justly pronounced by the version of King James the author of the Epistle to the Hebrews.

In the Book of Common Prayer, the name of St. Paul to be sacredly retained, both in "The Form of Solemnization of Matrimony," and in "The Order for the Visitation of the Sick." 33



